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WITHIN THE PEARLY GATES.

WITHIN

THE

PEARLY GATES.

BY

A MINISTER

Of the Gospel.

TWENTY-SECOND THOUSAND.

LONDON:
F. PITMAN, PATERNOSTER ROW.
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M'LEISH & COMPANY, PRINTERS,
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TO

MY MOTHER,

WHO HAS CROSSED, IN TRIUMPH,

THE STREAM OF DEATH, AND

WAVES A WELCOME,

AND BECKONS ME

ONWARD

TO THE OTHER SHORE,

THIS

VOLUME IS AFFECTIONATELY

INSCRIBED.

WITHIN THE PEARLY GATES.

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent gold."—Rev. xxi., 21.

"Oh! ye who are tossed on life's tumultuous ocean, eye the shore,
Where slumber on her downy couch shall lull your cares to sweet repose,
Yet wait awhile, and I will bear you to yon balmy climes of rest,
Will lay you by the silver streams, crowned with elysian bowers,
Where peace extends her blooming olive and the tempest pours its killing blast no more."

HOW sweet to hear and read of Heaven! What deep emotions it awakens in the human heart. Where is Heaven? It is where cherubim strike their golden harps, and Jehovah sits enthroned in His own created light. We know not in what part of the Universe the Good Land is situated. We cannot look with bodily eyes upon its fadeless beauties. This is the privilege of

another and happier period in our history. But we can stand on the storm-defying steeps of Pisgah, and in the vision of faith look abroad on the Heavenly Canaan. We can ascend the Mount of Promise, and with joyful hearts contemplate our future home. What is Heaven? It is not a myth, or the creation of poetic fancy; but a place of dignity, purity, holiness and happiness, far surpassing the utmost conception of the human mind, or the boldest flights of imagination to describe.

Heaven is the home of the Christian—the inheritance of the Saints—the house of many mansions—the city of the Great King—the pavilion of angels—the paradise of God; where the trees yield ambrosial fruit, and the living fountains sparkle in the glorious beams of a never-setting sun; where streams like molten silver meander through beautiful vales redolent with the fragrance of Sharon's rose and vocalised with songs of praise; where seraphs repose on

golden clouds, encircling emerald thrones, and "light ineffable, divine, from Father, Son, and Spirit, shines;" where the saints rest not day and night, saying "holy, holy, holy, Lord God Almighty! which was, and is to come." What an imposing sight must be the worship of Heaven. To gaze on millions of glorified beings clothed in raiment more resplendent than the rays of the sun, all casting their crowns at the feet of Jesus, and crying with a loud voice, "Hallelujah! for the Lord God Omnipotent reigneth."

For many centuries, those who entered the PEARLY GATES spoke on earth the Hebrew tongue; but all ages and nations have contributed citizens to the New Jerusalem. The latin tongue has sent its Cornelius and its Clement; the Greek tongue, its Cephas and its Appollos, its Lydia and its Phœbe; the Philippian jailor is there, and the Ethiopian treasurer; men of all aptitudes, grades and conditions. What an innumerable company of "just men made per-

fect" have joined the church of the first-born since the creation of the world. After the flight of four thousand years a beloved disciple beheld, from a sea-girt isle, an hundred and forty and four thousand standing on Mount Zion, who were redeemed from among men, being the first fruits unto God and the Lamb: and he heard a voice from Heaven, as the voice of many waters, and the voice of great thunder, and the voice of harpers harping on their harps; and they sung as it were a new song before the throne; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the Earth. And since then what myriads have entered the jewelled gates of immortality, and joined the "innumerable company which no man could number."

While a good man was meditating on the glories of Heaven, he saw, as it were, the Holy City, with its gates of pearl and walls of jasper. Many people were walking therein; they seemed

thoughtful yet cheerful, neither occupied with business nor with gaiety, but they carried about with them such dignity and repose, such peace and purity, as were never stamped on mortal's brow. The light of the City was very peculiar. It was not the light of the sun, for there was no dazzle; nor the light of the moon, for it was as clear as noonday. It was an atmosphere of light—calm, lovely, and changeless. The houses seemed like palaces, but not like the palaces of the earth. The pavement that they walked upon was like burnished gold. The people appeared to be all going one way. At length they crossed over to an edifice more spacious and magnificent than the others. They ascended its massive steps and entered the beautiful porch. He saw them cross the hall. It was not marble, but light, pure light, consolidated into form, and within was a staircase, all of light, which they ascended. As he stood, wrapt in glorious amazement, one of the elders came and took him

by the hand, and he ascended the staircase by the side of his glorious guide, and he took him into a grand and capacious temple. It seemed to be built of the finest alabaster, with columns of crystal, richly decorated with carved work. The interior was arranged like an amphi-theatre, and lighted up with a soft radiance. In the midst of it there was a throne, and He that sat on it was to look upon like jasper and a sardine stone, and there was a rainbow round about the throne like unto an emerald. And round about the throne were four and twenty seats: and upon the seats were four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold, and they fell down before Him that sat on the throne, and worshipped Him that liveth for ever and ever, and cast their crowns before the throne, saying "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were

created." After this there was heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands. After the angelic voices and the music of the instruments had died away, there stood up in the midst of the vast congregation a person most glorious to look upon, whose name was ADAM, and said: "As I look around upon this vast congregation, gathered out of all nations, kindreds, people and tongues, my joy is indescribable. All once the children of wrath, but now the children of God, and partakers of His glory. I know it was through my disobedience that sin entered into the world, and death by sin, so that condemnation passed upon all men; but to me was given the promise, that the seed of the woman should bruise the serpent's head. And when the fulness of time was come, God sent forth His son born of a woman—made under the law—that we might receive the adoption of

sons, To Him who has redeemed us to God by His blood, we would ascribe all the praise." When he had thus spoken there arose a multitude of harpers, who sung with perfect harmony the song of Moses and the Lamb.

After Adam had resumed his seat, ABEL, the first martyr, arose and said: "Beloved brethren, you are all aware that there was a period when no human spirit stood before this throne. Seraphim, cherubim, thrones, dominions, principalities, and powers, were alone the occupants of these seats. When I arrived I found no companion, none who had wept, none who had suffered, none who had died. I was a stranger from a strange world. I stood a solitary redeemed spirit, pouring out my lonely song unto Him that loved me and washed me from my sins in His own blood. Though I was the first to taste the bitter fruits of sin, I was more than recompensed for all I suffered when I found myself in the arms of my Saviour, and in the presence of my

God! Happy change!" He paused, and the whole assembly cried with a loud voice, "Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

After this, ENOCH arose and said: "It was with unspeakable happiness I listened to the remarks of our illustrious sire. All of you, except Elijah, know what it is to die; but he and I were translated to these heavenly mansions without seeing death. While on the earth it was my daily privilege to walk with God. One day, when alone, meditating upon the goodness of God and the joys of my celestial home, a chariot and horses of fire came sweeping through the heavens as on the wings of a whirlwind, and I was taken up into the burning vehicle by an invisible hand; and away went chariot and steeds, like 'an ascending glory,' up the hills of eternity, and we never stopped for a moment all the way from the earth to the

gates of the new Jerusalem. I had no time to bid adieu to my friends and relatives, but immediately entered upon this state of felicity. In this respect I am more favored than you; but I know you will only consider it as an occasion for a song of more exalted praise:" to which the whole assembly responded, "Amen! Hallelujah! How great and marvellous are thy works, O Lord God Almighty! How just and true are thy ways, O King of Saints!"

After ENOCH had sat down, NOAH arose, and spoke as follows: "My dear brethren, you will remember I lived on the earth when the fierce anger of the Lord was kindled against the sons of men. I lived in a scoffing and sinful generation, and I faithfully warned them of judgments to come; but they regarded me not, until the floods came and swept them away. I and my family were saved in the ark. We beheld the clouds roll up the sky in lurid grandeur, the rain descend, and

the scoffers perched like vultures upon the rocks, and chased from hill to hill by the roaring surge. We heard high above the storm-blast the wail of the dying, and the cry of the suppliant, 'open unto us;' but we could grant no admission. Surely, I thought if the world be ever peopled again, the history of this awful event will deter men from sin, and cause them to stand in awe of the great Creator; but, alas! how soon after the deluge did man become corrupt, and the knowledge and worship of God almost extinct. After I had faithfully served my generation, He brought me to this glorious temple that I might worship Him for ever."

As soon as Noah had done speaking, ABRAHAM arose and said: "The Lord called me from the land of Haran, from my kindred and my father's house, and made a covenant with me, saying—'In thy seed all the nations of the earth shall be blessed.' He promised me the land of Canaan for an inheritance, and told me to arise and take

possession. I obeyed, though I knew not where I was going, yet I committed myself to the Lord, and confided in him to guide me. In my journey I had many enemies to encounter, but the Lord was my shield of defence. He compassed me with his mercy, and renewed His promises for my encouragement. I remember the time when the angel of the Lord told me that Sarah should have a son. My wife, not considering the divine power, laughed; but I staggered not at the promise, for I knew that nothing was impossible with God. At length the promise was fulfilled, Sarah brought forth a son, and we called him Isaac. He was the unexpected offspring of our old age, and the joy of our hearts. But no sooner did I begin to walk by sight than the Lord was pleased to try my faith to the utmost. The word of the Lord came unto me, saying: 'Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there

for a burnt-offering upon one of the mountains of which I will tell thee.' Reasonings arose in my mind, but faith silenced them all. Faith said: 'Well, if this be the child of promise, and the Lord require his death, the promise shall be fulfilled, for He can raise him from the dead, or give me another Isaac who shall be the father of many nations. I will therefore resign him into the hands of God, who will not suffer his faithfulness to fail.' So I took the lad to the mountain, and made everything ready to execute the command of the Most High; when to my great surprise, my hand, as it was being raised to shed the blood of my only-begotten son, was arrested by a voice from heaven, saying, 'Lay not thine hand upon the lad, neither do thou anything unto him.' I assure you my heart leaped for joy when my son's life was unexpectedly spared, and the promise again renewed to me and my seed. No doubt you have often read this memorable incident in my history, and

it has been an incentive to you to trust in God for the performance of His promises. Moreover, I had other temptations beside these. When I went into the land of Canaan I found it inhabited by a people who were enemies to God, and they counted me as an alien, for they knew not that He had made me heir to all the land. Well, I lived among them as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with me of the same promise. I did this by faith, which is the evidence of things not seen : I looked for a city which hath foundations. This was the victory that enabled me to overcome the world, even my faith, which fixed its eye on the things that are eternal."

After Abraham had resumed his seat, a person of goodly appearance stood up, and said : " I am JACOB, who dwelt in the land of Canaan, and had twelve sons, who were fathers of the twelve tribes of Israel; two of these were the idols of my heart, but Joseph was the

chief object of my affection. This excited the hatred of my other children, and they conspired to take away his life, but the Lord preserved him. He put it into their hearts to sell him to a band of Ishmaelites, who were going down into Egypt, and they led me to suppose that a wild beast had devoured him. I received their account, and mourned for Joseph as though he were not. A little while after there arose a famine in the land of Canaan, and we could get no bread. Hearing that there was corn in Egypt, I sent my sons thither to buy for us. On their arrival, they were introduced to the governor, who spoke roughly to them, and enquired about their father and family, and accused them of being spies. He asked them if they had not another brother, and they answered him in the affirmative. With the assumption of proving whether they were true men, the lord of the land insisted on seeing him, so he detained Simeon, and sent

home the rest, saying: 'You shall see my face no more unless you bring your other brother.' They came and told me what he had said, and it filled my heart with sorrow, and I exclaimed: 'Joseph is not, and Simeon is not, and if Benjamin be taken away, it will bring my grey hairs with sorrow to the grave.' Little did I think what God was doing for me! But, to be brief, as the famine was sore in the land, and being in want of provisions, I was prevailed upon to let Benjamin go. They again returned to Egypt and stood before the governor, and he inquired if their father were still alive, and if this (pointing to Benjamin) was their other brother; and they told him their father still lived, and this was their brother Benjamin. 'Now,' said he, 'I know that ye are true men, and not spies.' And so they made them a feast, and they ate and drank in his presence, but Benjamin was treated with the greatest respect. They were loaded with corn, and straightway

took their departure, when unexpectedly a messenger overtook them, and charged them with stealing the governor's cup. They all denied the charge, not knowing that he had ordered it to be put in Benjamin's sack. The messenger told them that he must search, and that the man in whose sack it was found should be detained a prisoner. In searching, the cup was found in Benjamin's. They returned, and were brought before the governor. Judah stepped forward to plead for the liberty of his brother, offering to stay in his place; but for Benjamin to stay, he could never consent. He said: 'He is the chief joy of my poor father's heart, and if he return not, my father will die.' With this the governor was greatly affected. He could no longer repress his feelings, and bursting into tears, he exclaimed: 'I am Joseph, your brother, whom ye sold into Egypt;' and kissed them all, and fell on Benjamin's neck, and wept aloud. What

a crowd of happy, and bitter associations, were brought to their minds! 'Now,' he continued, 'be not grieved, nor angry with yourselves, that ye sold me, for God sent me before you to preserve your lives, and He has made me ruler over all the land of Egypt; therefore now make haste and go to my father, and tell him of all my glory in Egypt, and bring him hither, for I will give you the good of the land.' When they returned, they said, 'Father, what do you think?' 'Why, I wondered that you stayed so long: I have been sorely grieved about you, fearing some evil had befallen you.' 'Well, but father, we have brought you an invitation from the governor to go down into Egypt.' 'How can I go?' 'Well, you must go, and see Joseph, for he is yet alive, and sits upon the throne of Pharaoh, and is governor of all the land. Lift up your eyes and behold yonder the waggous coming for you. It is not an idle tale; Joseph has sent them,

and you must go down and see him.' I cried, 'It is enough, Lord; I will go down and see him before I die.' So I went down into Egypt, and O! how astonished I was to see the glory of my son. How I chided myself that I should ever say, 'All these things are against me!' Blessed be the Lord God of Israel, 'Though clouds and darkness are round about Him, yet righteousness and judgment are the habitation of His throne, yea, mercy and truth go before His face. How unsearchable are His judgments, and His ways are past finding out!' "

After this I beheld another person rise from the midst of the enraptured throng, and he said: "I was born in the land of Egypt, when the posterity of Israel was in the most oppressed and afflicted state; for there arose another king who was an enemy to the children of Israel, and fearing they should become powerful, he ordered the midwives to destroy all the male children as soon as they were born. At that time my mother

brought me forth; and, seeing I was a proper child, she sought to preserve my life. She made an ark of bulrushes and laid me in it by the river side, and appointed my youngest sister to watch over me. The Lord caused the king's daughter to pass that way, and perceiving the ark of bulrushes she sent her maid to fetch it, and when she opened it she said, 'It is one of the Hebrew children, brought here, no doubt, to escape the decree of my father.' As soon as she saw me she was moved with compassion, and said, 'Poor child! I wish I could contrive some method secretly to rear thee.' My sister standing close by, and hearing what she said, ran to her and asked her if she should call one of the Hebrew women to take care of me, and she said, 'Go.' So she ran and told my mother, and brought her back with her, and the princess said unto her: 'Take this child, and nurse it for me, and I will give thee whatsoever thou desirest.' My mother consented, and I was by order of

Pharaoh's daughter preserved. As I grew up I was taken to court, and beheld the glory of the king's house, and was offered the possession of it all; but I looked on those things with contempt, 'choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,' for I had respect to the recompense of reward, being persuaded that it infinitely exceeded all which the earth could afford. What was the land of Egypt to this inheritance—the throne of Pharaoh to this which I now occupy! What was that corruptible crown blazing with jewels, when compared to this incorruptible diadem! What are the pleasures of sin compared with this felicity!" Blessed be the God of all our mercies, who raised our affections to things above, and has brought us into the possession of them. After I had forsaken the world and cast in my lot with the people of God, He appointed me to be the instrument of deliverance to His oppressed people,

and their conductor through the wilderness to Canaan. It was with great diffidence I entered on my mission, but the promise of divine assistance supported me. In consequence of many dreadful plagues brought on the land of Egypt, Pharaoh consented to let the people go; but still the tyrant could not rest. He rose indignant from his throne, and with a mighty host followed us to the Red Sea, intending to carry us back again into slavery. We were compassed about on every side, and saw no way of escape, but the Lord piled up on heaps the waves of the sea, and made the bed thereof a highway for His people. The king and his host still pursued us, saying, 'I will pursue, I will overtake, and I will utterly destroy them;' but He that sitteth on the circle of the heavens had him in derision; He brought a strong east wind and united the divided sea, and they were overwhelmed in the roaring surges. We stood on the shore and saw their bodies, clad in the garb of battle, cast upon the beach, and

we sung the song of deliverance. He appeared to us in Mount Sinai, and gave us a law, saying, 'I am the Lord your God, who brought you out of the land of Egypt and out of the house of bondage. Thou shalt have none other gods but me.' We listened to His voice, and said, 'All that the Lord commands we will do.' But ah! how soon did we forget our obligation and our promise, and murmur against Him; yet in all our wanderings in the wilderness the Lord in a miraculous manner protected us. By day He went before us in a cloud like unto a pillar, and when night came on, the cloud was transformed into a column of fire. He also miraculously supplied us with provisions. He sent us bread from heaven, and caused it to fall around our tents; yet the people murmured, saying, 'Cannot he give us flesh to eat?' The Lord was indignant at their conduct, and His wrath worked furiously against them. I made their case known unto Him, and He sent them quails to eat, but it was in judg-

ment; for while the meat was in their mouths the wrath of God came upon them, and slew the strongest of them, even the chosen men of Israel; but notwithstanding all that He did before our eyes, the people were still disobedient and impatient. They complained at Meribah of the want of water; and behold the Lord brought forth water out of the rock, and the streams thereof followed them through all their wanderings in the wilderness. Such striking proofs did He give of His power and mercy, yet they believed not for all His wondrous works. He then swore in His wrath that they should not enter into the promised land, and He slew them as an example to all succeeding generations, that they might take heed of a heart of unbelief. Such was the character of the people I had to lead through the wilderness—a people who tried me to the utmost, and provoked me to speak unadvisedly with my lips, for which the Lord was angry, and forbade my entrance into the land of Canaan. The days

of my pilgrimage were cut short, and I was summoned to the top of Pisgah, where I had a most enchanting view of the land of promise, and died on the summit of that bleak mountain. There I exchanged mortality for immortality, ascended to these heavenly hills, and cheerfully resigned the earthly Canaan for a better and more enduring substance. To Him that sitteth upon the throne I would ascribe the glory."

After Moses had taken his seat there was a brief silence, each saint being filled with holy admiration of the ways of Providence, and the method of divine grace. Then there arose a person of imposing appearance. He came from the land of Uz, and was a most eminent man in his day, so that there was none like him in all the earth. Addressing the assembly, he said: "Afflictions were my lot while on earth, but the days of my mourning are ended. Once I cursed the day of my birth, but now I bless God that I had a being. Many and grievous were my trials, but I bore

them with great patience, till through the false accusations of those who should have been my friends my soul was grieved to the utmost and my resentment kindled. The total bereavement of my children, and the loss of all my earthly substance, with heavy affliction of body, overwhelmed my spirits. My friends, hearing of my condition, came to comfort me; but miserable comforters were they. When they saw my heavy afflictions, they concluded they had come upon me as a judgment from God for my sins, and they heaped upon me reproaches, and added affliction upon the afflicted, not knowing that I was delivered for a time into the hands of Satan to prove my sincerity towards God, and to silence and to put to shame the false accuser of the brethren, as well as to show to all that came after me the blessedness of the man that endureth temptation. And no doubt the history of my trials was of use to you on your pilgrimage!"

"Yes, brother," responded JEREMIAH, "the account we read of thee excited pity towards thee, and indignation at thy miserable comforters. It made us more acquainted with the malice of Satan and the mysterious ways of Providence, and we saw the tender mercy of our God; for after the Lord had permitted thy faith and patience to be tried, He made thy latter end greater than thy beginning, so that we were encouraged to exercise patience under all our trials, and to live in hope." "Then," said Job, "let us adore the Lord who bringeth good out of evil, and maketh the afflictions of his people subservient to his own glory." The heavenly multitude then arose and sang:

"Great God of Providence, Thy ways
Are hid from mortal sight,
Wrapt in impenetrable shade,
Or clothed with dazzling light;

But in this world of love,
Where we now live and reign,
These mysteries are all removed:
Nor does a doubt remain.

The Sun of Righteousness does here
His brightest beams display,
Nor shall a hovering cloud obscure
This never-ending day."

After this, DAVID, the poet King of Israel, took up his harp, and sang the following psalm: "I will bless thee Lord at all times; His praise shall continually be in my mouth. Come, magnify the Lord with me, and let us exalt His name together. We will not forget his benefits, for He hath forgiven all our iniquities, and healed all our diseases; He hath followed us with mercy and goodness all the days of our lives; in the valley and the shadow of death He was with us, and now He hath brought us to his heavenly kingdom, and we shall dwell in his house for ever." Then laying aside his harp, he said: "I found human life a chequered scene. at times I was strong in faith: at other times depressed with fear, crying 'O Lord, deliver my soul!' then on the Mount of Assurance singing the Song of Salvation, 'Blessed be Thou, O God

of Israel, for bringing Thy unworthy servant to these realms of peace.'"

After David sat down, ELIJAH the Tishbite arose and said: "Most of you are doubtless familiar with my history. I was called to the prophetic office at a most critical epoch of the Jewish Church. The King of Israel and the people had forsaken the only true and living God, and had gone after Baal. The Lord sent me to warn Ahab. I confronted the haughty monarch in his palace, and thundered in his ears this terrible malediction: 'As the Lord God of Israel liveth, there shall not be dew nor rain these years on the land of Israel.' While the curse was ringing through the royal apartments, I departed. And the word of the Lord came unto me, saying, 'Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.' I fled in haste from the infuriated monarch, whose wrath was kindled through being denounced by a defence-

less man. So I went and dwelt by the brook Cherith. In that untrodden wilderness I dwelt for a whole year, and the ravens brought me food. And the word of the Lord came unto me saying, 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee.' So I arose and went to Zarephath. And when I came to the gate of the city, behold the widow was there, gathering sticks: and I called to her, and said, 'Fetch me, I pray thee, a little water in a vessel, that I may drink.' And as she was going to fetch it, I called to her, and said, 'Bring me, I pray thee, a morsel of bread in thine hand;' And she said, 'As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die.' And I said unto her, 'Fear not, go and do as thou hast said, but make me

thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth.' And she went and did as I told her, and we did eat many days, for the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord. And it came to pass after these things that the widow's son was taken sick, and he died; and the woman came unto me and said, 'What have I done unto thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son!' And I said unto her, 'Give me thy son!' And I took him out of her bosom and carried him into the chamber, and laid him upon his own bed. And I cried unto the Lord, and said: 'O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?' And I stretched

myself upon the child three times, and cried unto the Lord, and said: 'O Lord my God, I pray thee let this child's soul come unto him again.' And the Lord heard my voice, and the child breathed, and I delivered him unto his mother, saying: 'See, thy son liveth;' and the woman said unto me, 'Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.'

"And it came to pass after many days that the word of the Lord came unto me in the third year, saying, 'Go, show thyself unto Ahab, and I will send rain upon the earth.' And I went and showed myself unto Ahab: and there was sore famine in the land. And Ahab called Obadiah, the governor of his house, and said unto him, 'Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not the beasts.' So they divided the land between them to pass through-

out it. Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way I met him, and he fell on his face, and said: 'Art thou my lord Elijah?' And I said unto him, 'I am; go tell thy lord, behold Elijah is here.' So Obadiah went to meet Ahab, and told him: and Ahab came to meet me. And it came to pass when he saw me, he said, 'Art thou he that troubleth Israel?' And I answered, 'I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalam. Now, therefore, send and gather me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which sat at Jezebel's table.' So Ahab assembled the people on the top of Carmel. There I stood the sole representative of God's truth, in the midst of a rebellious people, and their unhallowed priesthood. Behind us were the beautiful plains

of Palestine, and far away, fringing the horizon, were the snow-capped heights of Lebanon. Below us lay the blue Mediterranean, whose restless waters disappeared in the distance, while the deep solemn murmur of the sea rose high above the hum of the multitude. I then addressed the people as follows: 'How long halt ye between two opinions; if the Lord be God, follow him, but if Baal, then follow him.' I paused and stood for a few minutes, gazing on the thousands before me. I then made the following proposal, which should forever settle who was the true God. I said, 'I am the only prophet of the Lord left, while here are four hundred and fifty of Baal; let them now take two bullocks and cut one in pieces, and lay it on wood, without fire, and I will dress the other bullock, and lay it on wood and put no fire under, and they shall call on their god, and I will call on the Lord, and that God that answereth by fire let him be God.' 'It is well spoken,' murmured the multitude.

The prophets of Baal cut their bullock in pieces, and laid it on the wood under the open sky, and began to pray. All was silent expectation and breathless anxiety, as the strange scene commenced. The sun had just risen over the Holy Land, flooding Mount Carmel with his golden beams, as the prophets of Baal knelt in one dense mass around the altar, and began their supplications. At first with deep solemnity and fervency, as became the dignity of the occasion, they besought Baal, for his honour, and for the sake of his followers, to hear them, and send down fire, and for ever silence the tongue of this hostile prophet. But no fire came. Thus they prayed till noon, while the people looked on. At length frenzy took the place of supplication, and it was one wild shout around the bullock, as it lay smoking in the mid-day sun. Till now I had stood apart quietly surveying the scene, but as the excited throng began their mad outcry and frantic gestures, crying, 'O, Baal, hear us,' I

became impatient, and heaped upon them a torrent of scorn. I told them to cry louder as their god might be busy talking, and could not attend to them immediately, or he might be pursuing a foe, or perhaps on a journey, or asleep. These invectives only increased their frenzy, and they leaped upon the altar flinging their arms aloft, crying out still more frantically, 'O Baal, hear us.' They cut themselves with knives and lancets, till the blood streamed over the bullock, and shouted till Mount Carmel rung with their turbulent cries and became a scene of indescribable confusion; but still the heavens were silent and serene as ever; no voice answered them; no fire came down. At length the people began to tire of this exciting and useless scene, and the prophets themselves gave up in despair. Then came my turn. The sun was stooping towards the sea, and the time of the evening sacrifice approached. Standing up, I called the people to me, and, as they clustered around me, I repaired the long-neglected

altar of the Lord, and placed upon it twelve stones for the twelve tribes of Israel. I then dug a trench around it, and having placed the wood on the altar and the bullock thereon, told the spectators to pour four barrels of water over them; they did so. 'Do it a second time I said;' they did it the second time and the third time, till the trench was full to the brim, and the wood and the sacrifice flooded. I then advanced towards the altar, with uncovered head. I knelt down and prayed: 'Lord God of Abraham, Isaac, and Jacob, let it be known this day that Thou art God in Israel, and I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, that this people may know that Thou art the Lord God, and that thou hast turned their hearts back again.' I ceased; and lo! from the cloudless sky fire fell like lightning, and the bullock smoked amid the water that flooded it, and a swift vapour rose from the top of Carmel, and all was over. There lay the ashes of the sacrifice, and there the dry trenches.

For a moment the silence of the grave hung over that solitary mountain, as the astounded multitude hid their faces in the earth; but the next moment there arose a murmur, swelling gradually louder and louder, like the roaring of a sea-tempest, till drowning every other sound, it rolled gloriously towards heaven. 'The Lord, He is God; Jehovah, He is God.' 'Twas done, truth had triumphed, and Israel was saved. Many of you here remember that scene." "Yes, we well remember it," replied many voices.

"I commanded the prophets of Baal to be slain. I brought them down to the brook Kishon, and slew them there. I then walked to the top of Carmel, and there amid the ruin of altars, I cast myself down upon the earth and prayed for rain; and it came to pass that the heavens were black with clouds, and the rushing sound of a storm filled the air, and the rain fell upon the fields of Israel. And Ahab went to Jezebel, and when he told her what had happened to the

prophets of Baal, her indignation was kindled against me, and she vowed that she would take my life. So I arose, and fled into the wilderness, and sat down under a juniper tree, and prayed for death. Weary with my journey, I fell asleep, when I was awoke by the touch of an angel, who said unto me, 'Arise and eat,' and I looked, and behold, there was a cake baking on the coals, and a cruse of water at my head, and I did eat and drink and lay me down again. And the angel of the Lord came again the second time, and touched me, and said, 'Arise and eat, because the journey is too great for thee.' And I arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God; and I came thither unto a cave and lodged there; and as I lay stretched on the floor listening to the heavy plunge of precipices in the gulf below, and the rending of rocks, and groaning of the smitten mountain as it swayed and staggered before the storm and the earthquake,

in the lull I heard the still small voice of God passing before me, and I arose and wrapped my face in my mantle and went out and stood in the entering in of the cave, and there came a voice unto me saying, 'What doest thou here, Elijah?' And I said, 'I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away.'

"And the Lord said unto me, 'Go, return on thy way to the wilderness of Damascus, and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room.' So I departed and came unto the plains of Palestine. The summer wind was gently blowing, the flocks and herds were lazily reclining in the shade. Elisha

was ploughing with twelve yoke of oxen, and I passed by him and cast my mantle upon him, and he left the oxen and ran after me and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee: and I said 'Go back again, for what have I done to thee?' And he returned, and took a yoke of oxen and slew them, and boiled their flesh and gave unto the people, and they did eat. Then he arose and followed me.

"Years rolled away, and Ahab, forgetting the severe lessons he had received, fell again into his old sinful habits. A rich man had a fine vineyard near his palace, which he wished to purchase, but the owner would not sell the old homestead where his father had lived, and where he himself was born. Enraged at the refusal, Jezebel, the queen, caused him to be slain, and the king then took possession of the property. As he was walking over the vineyard, planning the alterations he wished to make, I came unto him; and when he saw me, he exclaimed, 'Hast thou

found me out, O mine enemy?' and I said unto him, in slow, measured accents, each word telling like the blow of a hammer, 'I have found thee out, because thou hast sold thyself to do evil. Behold, where the dogs have licked up the blood of Naboth shall they lick up thy blood! Thy posterity shall perish like thee; him that dieth in the city, the dogs shall eat; and him that dieth in the field, the birds of the air shall eat: thy wife, too, shall be thrown a mangled corpse over the wall of the city, and the dogs shall devour her.' And it came to pass, when Ahab heard these words, he rent his clothes, and fasted, and lay in sackcloth. And the word of the Lord came unto me, saying, 'Seest thou how Ahab humbleth himself before Me; because he humbleth himself before Me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house. My eventful life, I knew, was drawing rapidly to a close. I had become deeply attached to Elisha; we had wan-

dered together as friends and fugitives over the fields, and through the forests of Israel; but still I felt as if I had to go alone to the place where God should meet me; so I wished Elisha to tarry behind while I went to Bethel; but having a knowledge of my departure from the world, he would not leave me. So we came to Bethel, thence to Jericho. We then went on to the river Jordan. For a moment we stood on the bank, gazing on the swift rushing waters; then, folding my mantle, I smote the water in the name of the Lord, and the rapid current rolled up in heaps, and left a dry path for us. We then passed onward into the open plain. Pausing for a few moments, I turned to Elisha, and said unto him, 'I am now going to leave thee, what shall I do to thee before I go?' 'Let,' said he, 'a double portion of thy spirit fall upon me:' 'Well,' I replied,' if thou seest me when I am taken away it shall be so.' While in conversation, I heard a rushing sound in the air,

and looking up, I beheld an object like a falling star, bright and fearful, cleaving the fields of space, and a chariot and horses of fire drew up between me and Elisha. I ascended to heaven in the chariot. The transition was sudden yet glorious. As I drew near to this Holy City, new joys beamed upon my soul. The romantic scenery of the Holy Land, in the wild pomp of mountain majesty, sank into littleness and distance as I rode upwards. I uttered no farewells to fields and fountains; but lost in heaven's opening glory, dissolved in the strong atmosphere of eternity, I could not cast one reluctant look on the scene from which I was snatched by everlasting love."

Elijah had no sooner sat down, than ELISHA arose, and remarked:—"Distinctly do I remember many of the incidents related by my great predecessor. I was unexpectedly called to the prophetic office. My home was on the plains of Palestine, which were proverbial for their

beauty and fertility. One day while I was ploughing with twelve yoke of oxen, Elijah approached, and threw his mantle over me. I immediately left the oxen and the plough, and ran after him, and asked permission to return and bid adieu to my relatives. He granted my request, and I went back and made a feast, and called together my kinsmen, and after we had ate and drank together, I departed, and accompanied Elijah to Gilgal, also to Bethel, thence to Jericho. There the sons of the prophets came out to meet us, and taking me aside they said, 'Knowest thou that the Lord will take away thy master from thy head this day?' and I answered, 'I know it, hold your peace.' We then went on to Jordan, and Elijah took his mantle and smote the waters, and they parted hither and thither, and we went over on dry land. And as we journeyed on our way, Elijah said unto me, 'Ask what I shall do unto thee before I be taken away from thee; and I said, 'I pray thee let a

double portion of thy spirit be upon me;' and he said, 'Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.' It came to pass as we went on our way, a sound, like that of a whirlwind was heard, and I looked up, and behold, a chariot and steeds of fire, followed by corruscations, or shooting rays of fire, came sweeping through the heavens, and as Elijah was being caught up into the flaming vehicle, I cried, 'My Father! my Father! the chariots of Israel, and the horsemen thereof!' As I stood gazing on the ascending chariot, I saw a dark object descending through the air; it was Elijah's mantle. I took it up and returned to Jericho, reflecting on the glorious scene I had just beheld. When the sons of the prophets, who were at Jericho, saw me with the mantle of Elijah, they said: 'The Spirit of the Lord doth rest upon Elisha;' and they came to meet me, and bowed themselves to the ground. While at

Jericho, I healed the waters in the wells, which were very impure. I then departed, and went up to Bethel, and as I was going up by the way, there came forth children out of the city and mocked me, and my soul was filled with holy indignation, and I turned back and cursed them in the name of the Lord. The denunciation had scarcely left my lips, when two bears fell upon the children and tore them in pieces. I then went up to Mount Carmel, and thence to Samaria.

"Not long after this, the King of Israel declared war against the King of Moab, and he besought the Kings of Judah and Edom to go up with him to battle; and they went up by the wilderness of Edom. After they had fetched a compass of seven days' journey, there was no water either for man or beast.

"The King of Israel was alarmed, and he at once made known his fears to the King of Judah. Jehoshaphat sent for me. I went, and after I had rebuked the King of Israel for his idolatry,

I called for a minstrel, and as he played before me, the Spirit of the Lord came upon me, and I prophesied, saying, 'Thus saith the Lord, make this valley full of ditches, for ye shall not see rain; yet the valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts; and this is but a light thing in the sight of the Lord, he will deliver the Moabites also into your hand. The allied army encamped for the night. The kings retired to their tents, but sleep forsook their eyelids. Morning came, light stole upon the clouds with a strange beauty, its garment of a thousand dyes and leaves and delicate blossoms, and painted flowers, and everything that bendeth to the dew, and stirreth with the daylight, lifted up its beauty to the breath of that sweet morn. And it came to pass while the meat-offering was being offered, a sound was heard like the rippling of waves, when, lo and behold, like an ocean tide, a large stream of water was seen coming by the way of Edom,

and soon the valley was full of water. The day was passed in praising God, and making preparations for battle. Night came down once more again upon the wilderness. When the Moabites rose in the morning, and seeing what appeared to them to be a pool of blood around the camp of their enemies, they thought the kings had surely slain each other, and they gave at once the command to advance and take the spoil. As they drew near, the allied army, with a shout that rent the air, fell upon them and smote them. After the war was over, I went down with Gehazi, and we took up our abode with a Shunamite family. As a reward for their kindness to me; the Lord gave them a son in their old age. And it came to pass that the child died; and the woman went in and laid him on my couch, and shut the door. And she called one of the young men to saddle her the ass, that she might consult me about her son. I and my servant had gone up to Mount Carmel,

and as we were sitting on that part of the mountain which overlooked Shunam, I saw the woman coming towards me, and I said unto Gehazi, 'Behold, yonder is that Shunamite; run and meet her and enquire if all be well,' and the young man ran and met her, and asked her if all was well, and she answered him in the affirmative. Then she came unto me and told me what had happened. I said unto Gehazi, 'Gird up thy loins, and take my staff in thy hand, and go thy way, and lay it upon the face of the child.' So he departed, and I and the Shunamite followed. Gehazi then went into the house, and passed the staff over the dead child's face, but the child did not awake. Disappointed, he came to meet me, and he said unto me and the woman, 'The child is not awaked.' On reaching the house I saw the child was dead. I went in and shut the door, and prayed unto the Lord. I arose, and lay upon the child, and the flesh of the child waxed warm. Again I

stretched myself upon the child, and the child opened his eyes, and I requested Gehazi to call the Shunamite; so he called her, and when she came in I said, 'Take up thy son, and she took up her son, and went out. I then departed and came unto Gilgal, and took up my abode with the sons of the prophets, and I requested Gehazi to put on the great pot, and make pottage for the sons of the prophets. And one of the younger men went into the field to gather herbs, and he found a wild vine, and he gathered thereof wild gourds, and he came and put them into the pot, for he knew not what they were. And it came to pass as they were eating of the pottage, they cried out, 'O thou man of God, there is death in the pot,' and I requested them to bring me a portion of meal, and I cast it into the pot, and they did eat, and no harm came unto them. And there came a certain man from Baal-shalisha, and brought me of the first fruits twenty loaves of barley, and full ears of corn in

the husk, and I said, 'Give unto the people that they may eat,' and Gehazi said, 'What, should I set this before an hundred men?' I commanded him to give the people that they might eat; for the Lord had told me that they should eat and leave thereof, and it came to pass according to the word of the Lord.

"After this, Naaman the leper came unto me, that he might be restored of his leprosy. The proud Syrian sat in his chariot, surrounded by a retinue of servants, expecting that I should go out unto him, and restore him to health, without any effort on his part. But I told him 'To go, wash in Jordan seven times.' He was indignant with his reception, and the remedy prescribed, and giving Gehazi a vindictive glance, he departed. As he went on his way, his servants ventured to reason with him. 'My father,' said they, 'if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he said to thee, wash

and be clean.' And he went down and dipped in Jordan seven times, and was healed.

"The King of Syria declared war against the King of Israel, and finding that all his plans were known to the King of Israel, he concluded that he had a traitor in the camp, and he said unto the captains of his hosts, 'Which of you is for the King of Israel;' And they replied, 'None, my lord, O King, but Elisha the prophet that is in Israel, he telleth the King of Israel the words thou speakest in thy bedchamber.' The king's wrath was kindled against me, and he sent out spies to find out my dwelling-place. I and my servant had taken up our abode in Dothan. Therefore he sent thither, horses and chariots, and a great host, and they came by night, and compassed the city. When the young man arose in the morning and saw them encamped round the city, he was afraid and said unto me, 'Alas master, what shall we do?' I told him to fear not. I prayed unto the Lord to open his

eyes, and he saw upon the mountains round about the city, chariots and horses of fire. As he gazed upon that resplendent host, all equipped for battle, waiting impatiently to charge the Syrians, his confidence in the Lord waxed stronger. The Lord smote the Syrians with blindness, and after I had led them into Samaria, I allowed them to depart in peace. The Syrians again invaded Judea, and laid siege to Samaria. For months they hung like a thunder-cloud round the city, and so straitened were the inhabitants for provisions, that women ate their children. Strong men who had faced the storm of battle unmoved were shorn of their strength, and wept bitterly, as they beheld their offspring perish in the iron grip of the fierce angel of famine. The King of Israel rent his robes and exposed the sackcloth on his flesh. But instead of tracing the evil that had come upon him and his people to his own sins, he attributed it to me, and in a fit of rage he sent a messenger to slay

me. I was sitting with the elders of Israel in my house; and when I saw the messenger approaching, I said unto them, 'See you how this son of a murderer hath sent a man to take away my head? Look! there the messenger cometh; shut the door, and hold him fast, is not his master's foot behind him?' No sooner had the messenger arrived than the King appeared, and I said unto him, 'Thus saith the Lord, to-morrow about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.' The prediction seemed so incredible to a sceptical lord upon whose arm the king was leaning, that he answered, 'Behold! if the Lord would make windows in heaven, this thing might be.' To which I replied, 'Thou shalt see it with thine own eyes, but shalt not eat thereof.'

"The shades of night gathered silently over Samaria, and deep sleep fell upon the Syrians. The night torch of the patrol relieved with a lurid

glare the surrounding darkness. The Syrian sentinels were at their posts. The dying wails of the famine-stricken groups were borne by the night breeze into the camp. Just as the hoary angel of Time was treading the verge of midnight, a sound was heard by the Syrians of an army approaching from the four points of the compass. The sentinels gave the signal of alarm, and soon the whole camp was astir. A division from the southward seemed to be upon them; 'the Egyptians have been hired against us,' shrieked the Syrians, and they fled in disorder toward Damascus. In their hurry to escape they threw away their arms, vessels, and garments, nor did the pursuit seem to relax, till the dawning light trembled along the crest of Mount Gilead, and the morning star quivered in the depth of Jordan. At the gates of Samaria stood four lepers who had been thrust out of the city to die. As they recounted to each other their pitiable condition, they finally concluded to throw themselves

upon the mercy of the besiegers. They could only die, and death by sword was better than famine. After they had descended into the open plain, they crept cautiously into the Syrian camp; but to their utter astonishment they found it deserted. After they had appeased their hungry appetites, they began to plunder. They then returned to the city and published the joyful tidings. The king fearing that it might be a plot to draw him out of the city, sent out a reconnoitering party, but the enemy could not be found, and that very day, as predicted, a measure of fine wheat was sold for a shekel. The unbelieving lord who thought the miracle impossible, was despatched to take charge of the gate leading out of the city; the people in their eagerness for food, thronged upon him, and he was trodden under foot and died. His eyes beheld the sudden plenty, but his lips tasted not the sweets thereof.

"That was not the last calamity that fell upon

Israel. For seven years the land refused to yield her increase. Spring came, but her beautiful fingers brought out no flowers, the trees bore no foliage, and no grapes turned golden on the vine. Plains which had been proverbial for their fertility showed no signs of vegetable life. Ere the famine spread its devastations over the land, I called upon the Shunamite family and bade them depart into another country. So they arose, and sojourned in the land of the Philistines. When the famine was over they returned, and the king restored to them all that was theirs, and all the fruits of the field since the day that they left the land.

"My life, as you will have perceived, had its lights and shades. I had my nights of weeping and mornings of joy. My prophetic office did not exempt me from death. I, too, had to die; but the anticipation of these higher joys which awaited me oft filled me with unutterable rapture; and with sounds seraphic floating around me,

I walked through the valley and the shadow of death, and joined the worshippers in this temple."

When Elisha had sat down, I heard as it were a great multitude singing:—"Allelujah! salvation, and glory, and honour, and power, unto the Lord our God."

After this, there arose a person whose crown shone resplendently. "My name," he said "is ISAIAH. I lived on the earth six hundred years before the Messiah appeared. I prophesied of His birth, life, death, resurrection, ascension, and the universality of His empire. I invited all the ends of the earth to look unto Him and be saved; but I saw that His humble parentage would cause many to despise Him. He came to His own, but His own received Him not. How ungrateful! While archangels were casting their crowns at His feet, those for whom He gave Himself cast Him out of the vineyard, and with one voice cried, 'Away with Him; crucify Him, crucify Him!' Surely if they had known, they

would not have crucified the Prince of Life and Glory! but His death was fixed by the determinate counsel and foreknowledge of God, that atonement might be made for sin, and God be just and the justifier of them who believe in Jesus."

The assembly then took up their harps and sung:—

"Extol the Lamb with loftiest song,
Ascend for Him our cheerful strain,
Worship and thanks to Him belong,
Who reigns and shall forever reign."

After Isaiah had sat down DANIEL arose and said: "If the Messiah had come, as the Jews expected, as King of Israel, they would certainly have acknowledged Him. But He came to be cut off, that He might finish transgression and make an end of sin, and bring in everlasting righteousness. He was the Lamb slain from the foundation of the world. And behold," said the enraptured prophet, "though He is glorified and

sits upon the throne of the universe, He looks like a lamb that has been slain, and wears His priesthood still." To which the heavenly choir replied by singing :—

"Thee, Holy Father, we confess ;
Thee, Holy Son, adore ;
And Thee, the Holy Ghost, we bless,
And worship evermore.

Hail ! holy, holy, holy Lord,
Our heavenly song shall be ;
Supreme, essential One adored,
In co-eternal Three."

After this, one amongst the heavenly multitude asked the prophets if they expected to see the Messiah manifested in the flesh ? To which they replied, that at times they hoped they should ; but at length it was revealed to them by the Holy Ghost, that not for themselves, but for those who should come after, was reserved the glorious sight, so that they only anticipated the happy period, and died in full assurance of faith ; for they beheld the promises afar off, and embraced

them, and were satisfied that if Jesus did not descend to dwell with them on earth they should rise to dwell with Him. When they arrived they found all heaven in a state of activity—a cherubic host were preparing to accompany the Prince of Peace on His important embassy. They heard the angels in the world below singing in the most enraptured strains, "Glory to God in the highest; on earth peace, and good will towards men."

After the prophets had done speaking, JOHN, the beloved disciple, arose and said: "I was one of the highly-favoured persons who beheld the glory of the only-begotten Son of the Father. He was seen first by the shepherds who went to Bethlehem, and found Him wrapped in swaddling clothes, and lying in a manger. After these came the wise men from the east, guided by an extraordinary star, which rose upon the serene sky, and pointed with beams resplendent to the rude inn, and ruder stable, where Jesus lay slumbering

upon His mother's knee. Their coming excited attention among the inhabitants of Judea, and awoke suspicion and revenge in the heart of Herod the king, who, from that time, sought the young child's life; but He was preserved by the peculiar providence of God, who commanded Him to be carried into Egypt until the death of Herod, after which He was taken into Galilee, and dwelt in a city called Nazareth, that the prophecies concerning Him might be accomplished. At twelve years of age he was found disputing with the Jewish doctors in the synagogue, and they were astonished at His wisdom. But how memorable was the time when He was publicly manifested to the world, when the Holy Ghost descended on Him like a dove, accompanied by a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased; hear ye Him!' From that time Jesus began His public ministry, and great multitudes followed Him when they saw the miracles which He wrought. It was then

He called us to attend on His ministry, that we might see His miracles performed, in confirmation of His doctrine, and thus be enabled to testify what we had heard and seen to the world. When we were called to the apostleship He told us we must look for no earthly honours, but expect reproach, persecution, and even death for His sake; but in this He said, 'Rejoice, for great is your reward in heaven,'

"We have found it according to His word. As we look around, we behold the fruits of our ministry. Are not these precious souls the crown of rejoicing?"

"Yes," responded the three thousand who were converted on the day of Pentecost: "though many of our neighbours thought you were filled with new wine, we were persuaded that you spake the words of truth and soberness; and while we heard, we were pricked to the heart, brought to repentance, and through believing in Jesus, obtained the forgiveness of all

our sins. Surely we, above all the saints, have reason to praise Him who redeemed us by his blood."

As John sat down, the mighty concourse rose *en masse*, and from ten thousand times ten thousand voices rolled the new song, blending with the seven trumps, which at exact intervals uttered their voices, subdued by the harmonious strains of myriads of golden harps, and supported by the majestic roaring of the "lions" that guard the throne of the Infinite.

When the mighty chorus had ceased, PETER arose, and said: "Long after I was called to the apostleship, I indulged in the vain hope that our Lord would erect an earthly kingdom, and I was ambitious to become one of the chief officers of state; and James and John no doubt remember that we contended for superiority. Not being able to settle the dispute, we appealed to our Divine Master, who told us, that unless we were changed in our dispositions we should in no wise

enter His kingdom, much less occupy the highest position. He advised us to become the servants of all, if we would be exalted. What lessons of humility he taught us! Yet, after all, my pride was apt to abound, especially when he spoke of being deserted and denied by us; I never thought that I should do any such thing. O, how insensible I was to my weakness! for I was the very first to forsake Him; but after my fall, O, how cheering were those words, 'Go and tell My disciples, and Peter, that I am risen again, and go before them into Galilee.' The mention of my unworthy name melted my heart into tenderness. What, I thought, does he still remember Peter? Prompted by a principle of fervent gratitude, and assisted by divine power, I opened my commission on the day of Pentecost, and declared to all the inhabitants of Jerusalem, that God had made Him whom they had crucified, both Lord and Christ; and that I, who had once been intimidated through the

speech of a poor maid, was then not afraid to confess him in the presence of the elders and chief Priests. 'Not unto me, but unto Him who sitteth upon the throne, I would ascribe the glory, who sent down the promised Spirit, and endued me with power from on high, according to His word.'" Then all the disciples that were present on the day of Pentecost cried with a loud voice, "Hallelujah!"

After Peter had sat down, STEPHEN, the martyr, arose, and said: "Soon after the ascension of Christ, I was appointed an elder of the Church. To assembled crowds I preached Christ and Him crucified. I denounced the Jewish Sanhedrim; hurled at their heads the thunders of accusing truth; and pointing them to the hill of Calvary, yet empurpled with the Saviour's blood, I told them that they had murdered the Prince of Life. They looked at me, and then at each other, and afterwards at the people, inciting them to acts of violence! They gnashed at me

with their teeth, and cried, 'Away with him! Away with him!' Lifting up my eyes, I said, 'I see the heavens opened, and the Son of Man standing at the right hand of God.' This they accounted blasphemy, and running upon me with one accord, they cast me out of the city, and stoned me to death. But O, what uncreated glories burst upon my soul, as I lay bleeding on the ground! Paul well remembers my martyrdom."

At this moment there arose from the midst of the heavenly harpers a person of rather diminutive stature, but on his head was a crown of great brilliancy. With a majestic voice he cried, "I am SAUL of Tarsus, that man who did many things contrary to the name of Jesus of Nazareth, compelling his followers to blaspheme and to suffer imprisonment." Turning to Stephen, he said, "Yes, dear Stephen, I well remember thy death, I saw thee fall beneath a shower of stones, and heard thy last prayer,

calling on the Almighty not to avenge thy death. I often thought, while upon earth, of our meeting here; but little did I think, when I held the clothes of those who stoned thee, that ever I should suffer death for the gospel. Had not the Almighty rescued me, I should not have been here. I was the chief of sinners, and therefore must have endured the most acute torment; but blessed be the name of Him who sits on the throne, He stopped me when on my way to Damascus, and struck me trembling to the earth. I expected every moment to be consumed by His wrath. But O how astonished I was when he only interrogated me, to convince me of my sin; and when I was brought to resign my rebellious soul to His will, he signed my pardon: took me into His service; made me a steward in His house, and sent me unto the Gentiles to turn them from darkness to light, and from the power of Satan unto God. The grace bestowed upon me was so abundant that

none of my brethren—not even Ananias—could believe that I had become a disciple. When our blessed Lord sent him to enquire for me in the house of Judas, he began to plead excuse, for he was afraid to come near me. Ah, dear Ananias, I dare say you remember your fears at that moment!" "Yes," said Ananias, "and my joys, too, when I saw what the Lord had done for thee, and for us in thee. How he had plucked thee as a brand from the burning, and and his disciples from the mouth of the lion." "True," said Paul, "but none of the disciples, as I said before, could believe it, for when I came to Jerusalem and offered myself as a candidate for fellowship, they objected, knowing what a character I had been. They could not believe that I was a disciple, and therefore closed the door of the Church against me; and had it not been for my brother Barnabas, I could not have gained admittance." "No," said Barnabas, "humanly speaking, thou couldst not. I remem-

ber their prejudices were strong against thee at first, but when I told them what the Lord had done for thee in the way, and how thou hadst preached in the synagogue at Damascus, they received thee with joy." "Yes," said Paul, "and from that time I was recognized as a brother by those whom I had sought to destroy; but the authorities, whose malicious purposes I had been furiously executing, all turned against me. They prepared for me bonds and imprisonment; but He who called me into His service always stood by me, and delivered me out of the hands of my enemies. He showed what great things I must suffer for His sake; but He said, 'be of good cheer; there is a crown of righteousness laid up for thee,' and through the influence of His grace, I could say that 'none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy.'" Paul then took off his glorious crown, and held it up before the vast congrega-

tion and said, "Look at this crown, which the Lord, the righteous Judge, has given me. The jewels that adorn it will never fade, but retain their lustre for ever. The Lord also favoured me with a vision of this holy place. I heard the harps of angels and the voices of the redeemed in joyful concert, and I had such a taste of their exquisite happiness, that ever after I had a desire for their fellowship. After this I could speak by way of contrast of the sufferings of time and these eternal pleasures, in the most emphatic language. The former appeared nothing to me, and the latter, too great for the human mind to comprehend, or the power of the most exalted language to describe; and now I know what it is by happy experience." While the apostle was speaking the assembly tuned their harps for a song of praise, and as he resumed his seat, they sang in a most melodious manner:—

"Worship, honour, power, and blessing,
Thou art worthy to receive,
Loudest praises without ceasing,
Meet it is for us to give.

Help, ye bright angelic spirits,
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits,
Help to chant Immanuel's praise."

After this another person arose, who held in his hand a palm branch, and he said: "I was born and brought up among a band of Jewish thieves, and all my life was spent in theft and robbery, and for my crimes I was crucified. But there hung another beside me, and as my life was slowly ebbing out, I turned to Him and cried, Lord, remember me when Thou comest to Thy Kingdom; and as He smiled upon me through His mortal pain, He said, 'To day shalt thou be with me in paradise.' And ever since the words escaped His lips, I have been serving Him day and night in His temple. Here hymning His high and worthy praise in swelling chorus

with His own ransomed children—here wearing the robes in which he clothed me—the crown with which he crowned me; and singing as I always shall sing: 'Now unto Him who hath loved me, and washed me from my sins in His blood, to Him be glory and dominion for ever and ever.'"

He had no sooner sat down than the whole congregation cried with a loud voice, "Hallelujah! for the Lord God omnipotent reigneth!" Deeper and deeper still rolled the mighty chorus from the millions assembled beneath the sapphire-lighted dome; and ere the voices and the sound of the instruments died away, there arose a person of somewhat striking appearance, and said: I am LAZARUS, the beggar who used to sit at the rich man's gate. In consequence of physical infirmity I was necessitated to sit by the wayside and at the gates of the affluent asking alms. I saw the rich arrayed in purple and fine linen, and faring sumptuously every day, whilst I, the servant of

the Most High God, was dependent on the charity of others. I often tried to reconcile these things, but found them inexplicable; nevertheless, in the midst of all my poverty I felt a joy to which many who moved in the higher circles of life were strangers. The Lord was pleased to cut short the days of my pilgrimage. I remember the last of my begging days. The night shades were creeping imperceptibly over the plains of Jordan, as I with great difficulty reached my home. I crept beneath the torn canvas of my tent, and lay me down to rest, being conscious that my last appeal for the bread that perisheth had been heard. Though the presence of no earthly friend cheered me as I struggled alone through death's dark shadow, I felt the rod and staff of God's peace and power sustain me, so that I was enabled to exclaim, 'I will fear no evil.' As I came near to this celestial city, the heavenly breezes fanned my throbbing brow, and its raptures thrilled my soul; and lo! and behold,

there appeared a host of shining ones at the gates, who, on wings of fire, bore down toward me, and taking me in their arms, brought me here, where those ingredients which made my earthly cup so bitter are unknown."

After Lazarus had resumed his seat, POLYCARP arose and gave a descriptionof the times in which he lived, and the sufferings he endured for the testimony of a good conscience; and as he pointed to a host of martyrs who were seated on thrones of light, he said: "Your death was more potent than your lives were, in convincing your enemies of the truth of the great doctrines you taught. In the midst of the fires you stood unmoved. Noble army! no longer the victims of persecutions, but conquerors, crowned with immortal honours, which will remain untarnished when the smoke of the last great funeral pile shall wrap the heavens in the pall of night." "Amongst the martyrs I saw Hugh Latimer, who would not apologize for the truth preached;

the Theban legion, six hundred and sixty-six, who died for their faith;—the eight hundred and eighty-four thousand who perished for Christ during the persecutions of Diocletian; Felicitus of Rome and her children, while they were dying for the faith she stood and encouraged them. One was whipped to death with thorns; another flung from a rock; another beheaded. At last the mother became a martyr. There was John Bradford, who said, in the fire, 'We shall have a happy supper with the Lord to night;' also Henry Voes, who exclaimed as he died, 'If I had ten heads, they should all fall off for Christ.' There were the eighteen thousand Scottish Covenanters who perished in one persecution: Hugh McKail, James Renwick, John Brown, and others, whose words are a battle-shout for the church militant. They went on weary feet through the glens of Scotland, and crawled up the crags on their hands and knees: but now they follow Christ for whom they so nobly fought

and bled. Bishop Hooper, and Rogers, prebendary of St. Paul's, and Archbishop Cranmer, who got his courage back in time to save his soul; and Anne Askew, who at twenty-five years of age, rather than forsake her God, submitted first to the rack without a groan, and then went with bones so dislocated that she had to be carried on a chair to the stake, her last words rising through the flames, being a prayer for her murderers. By the side of these stood the Protestants who fell in Paris, in Lyons, in Orleans, and in Bordeaux. They were thrown out of windows, and manacled, and torn, and dragged, and slain. They were surrounded by an innumerable host, who like them had suffered for the testimony of a good conscience. As they cast their crowns at the feet of Jesus, there was heard the most entrancing harmonies, which increased in power, till the music surged around the throne like ocean-billows against a rocky beach.

After this WICKLIFFE arose, and gave a description of the age in which he lived, the prevalence of superstition—men trembling before priestcraft—and how he was supported by divine power under the most severe trials. "The Lord of hosts," said he, "was with me, and the God of Jacob was my refuge. Though I was permitted quietly to die in my bed, yet after my body had reposed for years in the grave, my bones were dug up by my enemies and burnt to ashes, thinking by doing this they would cast reproach upon my memory. My ashes were then thrown into an adjoining brook named the Swift, and were conveyed by it into the Avon, and thence into the Severn, and from the Severn into the narrow seas, and then into the main ocean; but God will trace every atom, and when the archangel shall send forth his summons for the dead to arise, every particle of that body which my enemies tried to destroy shall be reunited and formed after the similitude of the second Adam,

and I shall stand acquitted in the presence of my accusers by the Judge of all the earth."

Wickliffe having sat down, LUTHER arose, and after pausing for a moment said: "Beloved brethren, it is with unspeakable joy that I rise to bear my testimony to the power of divine grace. O! how enraptured I have been while listening to the experience of my great predecessor, to the recital of his heroic struggles in the cause of truth, counting not his life dear, that he might finish his course with joy, and hear, from his Master's lips, the plaudit, 'Well done, thou good and faithful servant.'" Turning to Wickliffe, he said, "O how happy I am to meet with thee." Wickliffe arose, and Luther, taking him by the hand said: "My brother, my brother, it is with joy I greet thee. Thou wroughtest a work in thy day which that archangel would have deemed it an honour to have performed. Some attribute the glory of the Reformation to me and my coadjutors, but it is a palm we cannot wave

alone. Thou and thy contemporaries are entitled to as great a reward as we, who were permitted to see the grand issue of thy purposes. It was thine to sow the seed, and ours to reap the harvest. When I entered on my career of usefulness, Leo the Tenth sat on the Papal throne, and having a desire to make St. Peter's the most magnificent church in the world, sent indulgences to Germany for sale. I said none but God could forgive sins. Then the battle opened. The first shot had been fired, the sound of which shook the foundation of despotic Rome, and reverberated through the hall of tyranny, arousing thousands from the slumber of ages. After the first wave of excitement had passed over Europe, there was a sudden calm. In some minds a reaction took place. Many distinguished philosophers and eminent divines, upon whose support I had depended, became silent or disapproved of my course. I was not a little disturbed and dejected. I felt that I was alone

against Rome, I trembled at the thought of facing the whole authority of the Church, and provoking the wrath of power that kings and nations had not for ages dared to resist. I began to reason thus: 'What shall I do?—shall I retreat?' Conscience answered, 'No!' 'Shall I advance?' But the future is dark, and full of peril. Shall I, risking all, come out in open opposition to the Pope? But the Pope I have not ceased to reverence: his Church I have not ceased to love. Shall I deny the truth of the doctrines which I have preached and published to the world? This would be treason against Heaven.' I paused in deep meditation, but soon light broke in upon my mind, and my resolution returned.

"My faith, kindled with new life, and trusting in God, I was determined to advance, though the path before me was obscure and intricate. Germany became aroused by my writings and discourses. The Vatican was alarmed. The

Pope attempted to silence me, but the task was not so easily performed. A papal decree was issued that my writings were to be burnt, and I was to be arrested and sent to Rome, probably for the same purpose. But popish fires and decrees had suddenly lost their efficacy. The paper flamed up; but the principle would not burn! Soon the papal bull came thundering over the Alps to annihilate me at a single blow. But I had no disposition to be annihilated, nor even to be excommunicated. Taking the document, I returned to the Pope the compliment paid to my own writings, kindled a fire, and in the presence of crowds of professors, students, and citizens of Wittenburg committed it to the flames. In that fire there was efficacy. It was as a beacon-light kindled upon a mountain summit, to guide the nations to liberty, to knowledge, and to happiness. I was then summoned before the Diet. What a magnificent scene was that! The Diet called together princes, dukes,

archbishops, barons, and lords of the empire, whose splendid retinues poured through the avenue leading to the city of Worms. I commenced my journey, notwithstanding the remonstrances of my friends. Everywhere the people flocked around me to catch a sight of the man who alone was going to meet the power and the pomp of the world. At the gates of the city a vast concourse of people gave me a most enthusiastic reception; thousands followed me through the streets, and thousands more rushed to their doors. The courtiers of the Pope were in a panic of excitement. Charles the Fifth, turning to his confidential advisers, whose fears were aroused, whispered: 'Luther has come; what must we do?' One person recommended that I should share the fate of my brothers, Huss and Jerome. But they perceived that such an act would neither suit the time, nor the place, nor the occasion. It would, perhaps, be difficult to put out the fire when it was kindled, so they

agreed to give me a hearing, and accordingly I was commanded to appear before the council the next day, at four o'clock. As I approached the hall, the masses of people blocked up the streets, and it was only by the greatest effort that the soldiers were able to open a way to the council chamber. As I entered, a solemn silence reigned over the vast and imposing assembly. Every eye was fixed upon me. But calm and fearless I stood, the sole representative of God's truth, and standing on that rock, I was mightier than them all. The Archbishop's chancellor arose, and put the two following questions to me:—'Dost thou admit that these books (holding my writings in his hand) were written by thee? Wilt thou retract these works and their contents, or dost thou persist in the things thou hast advanced?' The questions were repeated and varied, but I was immovable. Day after day was thus consumed, and when they could by no possible means remove me from the ground

which I had taken, the proceedings were brought to a close with a repetition of the question, 'Wilt thou, or wilt thou not, retract?' To which I instantly replied; 'Since you cannot convince me I am wrong, I can and will retract nothing. Here I am; I can do no otherwise; God help me! Amen!' For several minutes silence reigned throughout the assembly. Thinking the time of my departure had come, I bowed to the assembly, and left the council chamber amid the applause of the multitude. I lived on earth until I saw evangelical truth divide Europe with popery. Here I stand, a monument of sovereign grace. Some who were, through ignorance, my enemies on earth are now the children of God and the partakers of his glory. Sweet is now our fellowship, and abiding are our joys. To Him who sits upon the throne we will ascribe the praise."

After Luther had sat down, WILLIAM SAWTRE (once parish priest of the St. Osithes, London)

arose and said: "I lived on the earth in the time of the great persecution, and was the first martyr of the Reformation in England, because I would not worship the crucifix and teach and believe the doctrine of transubstantiation. I was branded as a heretic, and brought before the primate and six other bishops in the cathedral of St. Paul's, and after being degraded, as they thought, by depriving me of my priestly orders, Arundel, Archbishop of Canterbury, then delivered me over to the secular court, and I was tried and condemned to die. After which I was conveyed to Smithfield, and there in the presence of an infuriated people, my body was consumed by fire, but while the earthly tabernacle was being dissolved, the inner man became stronger, and I passed through the fiery ordeal unimpaired. To thee, O Lord, I would ascribe the praise."

After Sawtre sat down, JOHN BADBY, of Gloucester, arose and remarked: "I lived on the earth when brother Sawtre sealed the truth with

his blood; I was, like him, condemned for what our enemies called heresy, by the Bishop of Worcester. I asserted that it was impossible that any priest could make the body of Christ sacramental, for which I was brought before the Archbishop of Canterbury, and being firm in my convictions, I was condemned to die. Prince Henry, afterwards King Henry the Fifth, was present at my execution, who urged me to save my life by submitting to the judgment of the church. The box of the sacrament was then brought forth by the Prior of St. Bartholomew's, twelve torches being carried before it; but when it was presented to me, as I stood in an empty cask, chained to the stake, with faggots piled around me, I still called it hallowed bread and not God's body; then the fatal fire was kindled! My cries for mercy touched the heart of the prince, who ordered the fire to be quenched, hoping to prevail on me to recant, offering me at the same time a pension for life; but I con-

tinued firm in my conviction respecting the popish dogma. I was replaced in the cask, and the fire was rekindled, and I expired, calling on Christ to receive my spirit."

As Badby sat down, there arose the sweetest harmonies from the celestial choristers. The music had scarcely ceased to reverberate along the corridors of the celestial temple when another person arose, who seemed to be well known. As he surveyed the mighty throng around him he cried, "My name is JOHN BUNYAN, a sinner saved by grace." On hearing this, the whole congregation rose and sung:—

> "How can it be, thou heavenly King,
> That thou shouldst us to glory bring?
> Make slaves the partners of thy throne,
> Deck'd with a never-fading crown?"

"As to my earthly lineage," continued Bunyan, "it is soon related. I came from the common highways of life. About my crimes there was no polish; I was a stranger to God, and without hope in the world, I was wont to spend the holy

Sabbath in unhallowed recreation. One Sabbath day, while making preparations for a match at football, on the village green, I was seriously impressed by a circumstance that happened. The time for commencement was announced by the ringing of the church bells. Whilst this was being done, both the ringers were killed by a flash of lightning, which entered the belfry. This, with other incidents, contributed all the more to impress my mind with the uncertainty of life, and the necessity of being prepared for death. I was haunted hourly with terrible thoughts. I could hardly have had a more vivid idea of hell, without being in it. The Bible at every point appeared against me; it was presented to my mind in detached and somewhat terrible fragments, broken off from burning passages, such as—'rejected'—'hath no forgiveness'—'no place of repentance.' At one time I felt, as if impelled by a subtle hidden agency, inclined to impugn the divine sovereignty, to

offer to my God only blasphemy; at another, I would conclude I had certainly committed the sin against the Holy Ghost; then from the region of retribution I would suppose that I heard the voices of such outcasts as Judas calling out to me, and in affrighted emphasis asserting —'Thou art one of us!' The conflict, however, at length ceased. The truth which, under such circumstances, can alone give peace, I believed. The contrast which then presented itself was almost overwhelming—I could not have thought that there had been in reversion for me such treasures of assurance and peace. The aspect of everything was altered, the night of my spiritual ignorance had departed, and the cloudless morn of gospel day broke upon my spirit. I threw off the grave clothes of moral death, and having felt the power of His resurrection, I went forth testifying of the things which I had seen and heard. In a plain and unassuming way I discoursed to the villagers upon those principles

which had became so endeared to me. This, however, could not be tolerated. Doing good—unless in one way, and that prescribed by the powers that be—was made punishable. For preaching to a few people in a small village called Elstow I was taken into custody, and brought before a magistrate. The sentence passed upon me by Justice Keelin (who in his extreme simplicity as well as high veneration for established usages, had asserted that the Book of Common Prayer had been in use ever since the apostles' times) was: 'Hear your judgment; you must be had back again to prison, and there lie for three months, and then, if you do not submit to go to church, to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you should be found in the realm, without special license from the king, you will be hanged by the neck for it. I tell you plainly.' On hearing this, in lieu of quailing, the Lord being my helper, I replied: 'I

am at a point with you; if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God.' Back I was taken to the jail, which was said to be the most damp and unwholesome in the king's dominions. If I had stood in the world alone I would have heeded little, but despotism took me from my wife and four little ones, one of whom was blind. This was one of the bitterest ingredients in my cup; it was like pulling off the flesh from my bones. However, the Lord gave me favor in the eyes of the jailor, and he allowed my poor blind child to visit me daily. Towards evening, the appearance of the turnkey was the signal for our separation. I then, as I was wont, commended to the God of the innocent my unprotected one; kissed her; then gave her to the jailor, who closed the interview by leading her away, and locking me up for the night. Shut out from human intercourse, I sought inspiration and solace from a couple of books, which became my beloved com-

panions. My prison library, though not large, was very select. I read alternately the Bible and Fox's Book of Martyrs. These not only increased my store of information in relation to the holiest truths, but evidently added to my ardour, and all the better prepared me, if circumstances had determined it, to have passed from the solitude of a cell to the publicity of a scaffold. I was, however, spared martyrdom, which many of you around me were called to suffer; but I was confined as a prisoner upwards of twelve years. During the latter part of my imprisonment the jailor treated me with great leniency, allowing me frequently to leave for the day or the night, and return. This, however, having been reported by some of my enemies to the prelates, an officer was sent down by the government to detect both turnkey and prisoner. The officer was to go to the jail unexpectedly; to go during the night. On that very night I had leave of absence. I was at home, but I could not sleep; no, not at all! I

heard a voice repeat, over and over again: 'the jail, the jail; you must go now.' I listened; I obeyed; walked rapidly down the quiet streets of the city, reached the prison—awoke the jailor (who having no liking for being disturbed in his sleep at so late an hour, blamed me for coming at all). I, however, knew what I was about, and hurried to my cell. Shortly afterwards, the government officer came. Addressing the turnkey, he enquired: 'Are all the prisoners safe?' 'Yes.' 'Is John Bunyan safe.' Yes.' 'Let me see him.' I was brought; the officer was satisfied, and returning, reported all was right. On his retiring, the turnkey said to me, 'You may go out again when you think proper; for you know when to return better than I can tell you.' Truly the angel of the Lord encampeth around them that fear Him. From prison, however, I was at length released. I came forth from my solitude, only to spread more widely the principles for the promulgation of

which I had been imprisoned. I became the angel of the Baptist church at Bedford, where I proclaimed the unsearchable riches of Christ to my fellow-men. The last act of my public life was to reconcile an offended father to his son. During the journey I was drenched; fever ensued, and then death. I was called to pass through the river over which there is no bridge. On reaching the gates of this glorious city, the trumpeters announced loudly my arrival, and as I entered I was transformed—was clothed with raiment white as snow—and heard a multitude of voices saying: 'Enter thou into the joy of thy Lord.' Then, as with the sound of many waters, and as the voice of many thunderings, the chorus ascended: 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

After Bunyan had sat down, there appeared a glorious company, near the throne. These were

the pilgrim fathers.'" One of them, whose name was then JOHN BRADFORD arose, and said:—

"Most of you have heard of the trial of our faith. How I and forty-one of my brethren, with our families, were necessitated to leave the land of our birth, and seek an asylum beyond the seas; because we could not conscientiously conform to the established religion of the State. We found it difficult at all times to reconcile the love of God with the dispensations of his providence; but what then appeared intricate and mysterious, has been revealed. Our migration was, by the effectual working of the Holy Spirit, the means of turning many from darkness to light, and from the power of Satan to God. To Thee, O Lord, we would give the glory."

After Bradford had spoken, the mighty concourse arose, and cast their crowns at the feet of Jesus, and with harp and voice sung a hymn of praise, which increased in majesty and power, till

Mount Zion shook to the music of the heavenly worshippers. Long after the celestial choristers had laid aside their instruments, I could hear the strains of sacred harmony reverberating like the distant murmur of an ocean-tempest among the everlasting hills.

MARGARET WILSON, the maiden martyr of Scotland, next arose, and said: "When I lived upon the earth it was a time of great suffering to the saints in Scotland. You have heard of the holy covenanters, many of whom perished at the stake for their principles. We used to meet for divine worship in the caves of the mountains, and upon the sea shore; and there, amid mountain and ocean solitude, we poured out our souls to God. Being zealous for the Lord of hosts, and not being ashamed to confess Him before men, I was arrested and taken to prison, and was afterwards tried and condemned to death for my faith. Many of you here have a vivid recollection of the closing

scene of my life." At this moment one of the Covenanters arose and described the last moments of this Christian heroine. "Imagine" he said, "you stand upon the shore of the Solway Firth, the tide is flowing rapidly in, the shore is crowded with groups of weeping spectators, their eyes are fixed on two objects out on the wet sands. There, two women are tied fast by their arms and legs to a stake. Many a prayer is now going up to heaven to Christ, for him to help them in this dreadful hour of need. The elder of the two is staked farthest out. Margaret, the young martyr, stands bound a fair sacrifice near the shore. Now comes rolling on the big billows hissing to their naked feet, death riding on the mountain surge! The waters rise higher and higher, till, amid a scream and cry of horror from the shore, the lessening form of her that had death first to face, is lost in the foam of the surging wave! It recedes but only to return again, and now the

sufferer is gasping for breath; the next wave dashes the dying prayer from her lips, and all is over. Now for Margaret's trial, and her noble answer! Her murderers approach and ask, 'What see you yonder,' pointing her attention to her companion in the agonies of death. 'O!' she said, with a smile, 'I see Christ suffering in one of His members.' Noble answer! The tide rises higher and higher, and soon the spirit of Margaret left its sea-washed tenement to join her companion before this throne."

JOHN WESLEY, the father of Methodism, next arose; on either side of him sat a host of worthies, as glorious as mortal eye ever beheld. Mr. and Mrs. Wesley, Charles Wesley, Countess of Huntingdon, James Hervey, John Fletcher and Mrs. Fletcher, Coke, John Nelson, Oliver, Clarke, Watson, Benson, Smith, Stoner, Bramwell, Newton, Davis, Payson, Edwards, besides a great number which no man could number.

WESLEY turned to WHITFIELD and said: "I

am glad to see thee here!" "My brother," replied Whitfield, "it is all of grace." "True," said Wesley, "'By grace are we saved through faith.' As I look around, and see so many who were once our companions in the vale of tears, how happy I feel. I must acknowledge the result of our labours has far exceeded my most sanguine expectations. As you are aware, my brethren, it was a most critical period for England, when Methodism took its rise, as a seed from the celestial paradise, planted by the infinitely wise Husbandman in the garden of Europe, watered by the enriching streams that flow from under the threshold of the sanctuary. It grew and spread its branches as the tree that yielded her fruit every month, and whose leaves were for the healing of the nations; or, if I may be allowed to change the metaphor, it rose as a luminous mountain, to dignify the era of its commencement, and the place where it appeared. It extended its base until it became commensurate with the shores of

the British Isles. Not restrained to these limits, it spread over sea and land, and rose higher and higher, until its summit reached the altitude of the skies, and was crowned with the stars of heaven—not stars created for a limited duration, but such as shall shine without end; for they who turn many to righteousness, shall shine as the stars for ever and ever. Its light diverged to the east and to the west, to the north and to the south; its resplendent beams stretched over the empires of the world, to enlighten the remotest region of ignorance, superstition, and idolatry, and to spread the knowledge of the everlasting gospel amongst those who knew not God. What a grand and elevating thought, that the church that we organised is hourly contributing worshippers to this temple." "Yes," said Shaw, "they are coming from Fiji to *Zion*, with songs of everlasting joy upon their heads; "and from India," shouted Carey; "and from China," responded Morrison; " and from America," cried

Ashbury; "and from London," said Rowland Hill; "and from Scotland," exclaimed Knox. "Yes, my beloved brethren," continued Wesley, "they are coming from all nations, kindreds, people and tongues; and ere long the inhabitants of the rocks, and those of the mountains, together with the islands of the seas, shall break forth into singing, 'The kingdoms of this world are become the kingdoms of our God, and of his Christ.'"

Wesley then took off his crown and cast it at the feet of Jesus, and the whole assembly cried with a loud voice, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast redeemed us with Thy blood!"

After this, HUGH BOURNE, the founder of the Primitive Methodist Church, arose. By his side sat William Clowes, James Bourne, Steel, Nixon, Shubothom, Crawfoot, Jeremiah Dodsworth, Wedgwood, John Garner, Mrs. Dodsworth, and Mrs. Wilkinson, men and women of blessed memory. Hugh Bourne recited many of the

scenes in his earthly history, in which several of those around him had taken an important part. As he proceeded, a deep response of approval

> "Rose like a stream of rich distilled perfume,
> And stole upon the air."

As he spake of the triumphs of the cross, witnessed by himself, the effect was indescribable; wave after wave of sacred emotion passed over the vast congregation, till it seemed to move and sway to and fro as the trees of the forest are moved by the wind. He also gave a graphic description of the last stage in his earthly journey; how by divine grace he was enabled to triumph over the last enemy. "It was blessed dying," said he. "As I crossed the river I saw the companions of my early days, in shining raiment, on the opposite shore, beckoning me to the abiding scenes of their joy; and leaving a testimony behind me that all was well, I passed through death triumphant home.

'More than conquerors at last,
Here we find our troubles o'er;
We have all our sufferings past,
Hunger now and thirst no more.'"

"Yes," said the immortal CLOWES, "in a milder clime we dwell—'region of eternal day!'"

When Hugh Bourne had resumed his seat, the PRINCE CONSORT arose—a man who adorned Great Britain more than Great Britain adorned him. After gazing for a moment at the ineffable splendour around him, he said, "What are the kingdoms of the earth, with all their proud magnificence, when compared with the glory of this temple! At my demise the nations wept. The heralds that night had called aloud to the watchman, as he paced the lonely tower of Zion, 'Watchman, what of the night? Watchman, what of the night?' His enigmatical response was, 'The morning cometh, and also the night.' The shadows of the grave folded their wings and fled, and the morning, over whose raidant brow a cloud never passes, came. But the night came

also ! the night of weeping to my beloved Consort and children, as they stood over my wasted form, in lamentation and woe. Could they have beheld the scenes of surpassing grandeur that passed before me—the strange glories which struggled through the clouds of humanity—they would have rejoiced, rather than wept at my decease ; for their loss is my infinite gain. Yes, to die was gain—an inestimable gain, There is one thought ever present, that is, the meeting of my beloved Victoria and dear children in this glorious temple, where we shall part no more :—

'Hail ! Hail ! happy day!'"

The illustrious speaker sat down amid the sweetest harmony.

The gates of the temple now opened, and a band of pilgrims entered and joined in the worship of the saints.

"I asked them whence their victory came :
They, with united breath,
Ascribed their conquest to the Lamb ;
They triumph in His death."

In the midst of the heavenly raptures JESUS arose, and said, "I told my disciples, when assembled in Jerusalem, that I was going to prepare a place for them, and you see, beloved, what I have done. Behold the elegance of your mansions, the splendour of your thrones, and the dignity of your crowns! The very streets in which you walk are paved with gold. Your companions are the angels of my Father, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. You may form some idea of the greatness of my love, which caused me to quit these glorious realms, and the adoration of the angelic hosts. It was for your sakes that I endured the cross, and now I see the travail of my soul and am satisfied. Follow me, and I will lead you to living fountains of water. Your enemies are all destroyed, death is abolished, and the grave is swallowed up in victory. You shall live in perfect peace, and enjoy perpetual bliss, for the ingredients which

made your earthly cup so bitter are here unknown."

As Jesus sat down at the right hand of his Father,

> "Rank upon rank from Heaven's high steep,
> The seraph legions gorgeous sweep;
> Still more and more their pomp revealing,
> The golden trumpets loud are pealing;
> And in the centre blazed the throne
> On which was sat the First Great One."

What a glorious thought, that when a few more years are come, if faithful, we shall join our relatives and friends in that beautiful world, where no imperfections or infirmities can ever again interrupt our joy or diminish our pleasure. It was a sorrowful day when the "Reaper" came and took our loved ones, one by one, like sheaves of golden grain to the land that knows no sorrow. It will be a bright day that re-unites us to fellowship with them in the house of many mansions. There we shall find "the old family faces, sweeter than when we last saw them; and there

we shall find our father's God, and our mother's God, and our children's God, and our most blessed Redeemer."

There our pleasures will be *perpetual.* Here the flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, its honours are but the sunshine of an hour; but time makes no wrinkles on the God of eternity. Eternity! Eternity! Stupendous thought! The endless charms composing the life of God. In the dwelling place of the Almighty come no footsteps of decay. Its day knows no darkening. Its fountains never fail; and its glories never wane.

Is the reader enquiring how he may be made "meet" for the inheritance of the Saints in light? Perhaps I cannot make the way of salvation plainer than by giving you an account of the dream which John Bunyan had, and which afterwards resulted in his conversion. He thought he saw a sunny mountain, whose trees bore the

sweetest fruit, and whose glades were filled with the fairest flowers, and where he saw a holy, happy, shining throng walking in its flowery paths, and sitting under its pleasant arbours. He desired to join the company; but how was he to reach them? For round the foot of that mountain there was a wall both high and great; and he looked and longed, and saw no opening, until at last, to his joy, he discovered a narrow breach in the wall; he made up to it, he pressed, he strove, and at last he passed through. And what he did in his dreaming, he shortly afterwards, by God's grace, did in reality. As he says in his dream, "That opening was Christ."

Yes, it is through Christ and Him alone that we are enabled to come off more than conquerors. A soldier, dying in the hospital, rose up in bed just before he expired, and cried "Here! Here!" His attendants put him back on his pillow, and asked him why he shouted "Here!" "*Oh! I heard the roll-call of Heaven, and I was*

only answering to my name." I wonder whether, after this battle of life is over, our names will be called in the muster-roll of the pardoned and glorified, and with the joy of Heaven breaking upon our souls, we shall cry, "*Here! Here!*"

I'm waiting for the summons that calls my soul to Thee;
I'm waiting for the summons which sets the captive free;
And I long, O how I'm longing, for that blissful shore,
Where the spirit folds its wing in rest for evermore.

I would not barter hopes like these for all the worldling's joys—
Seeking after earthly pleasures as children after toys—
Who had no higher thoughts and aims than this poor world affords,
No aspirations of the soul, which thrill its finer chords.

Often in my dreams at night I see the happy land,
Where the silvery streams are flowing o'er the shining sand,
And unfading flowrets bloom, so beautiful and fair,
For no breath of earth or sin can come to taint them there.

I see the blessed angels around the Saviour stand,
With all the bright redeemed from every clime and land;
And the precious "little ones" are nearest to the throne;
On them he bends his loving eyes, and claims them as his own.

Sometimes in my waking hours such visions will arise,
And my listening soul can hear the chimes of Paradise;

The "Celestial City," bright and fair, from "Beulah's Land" is seen,
But ah! the river is uncrossed, dark Jordan rolls between.

Yet I know that I should wait with patience for "the token"
Which bids "the silver cord be loosed, the golden bowl be broken,"
That sets the weary prisoner free, that calls the wanderer home,
That opens wide the pearly gates. O blessed Lord, say "Come."

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Your delinations of "HOPE," amidst life's diversified scenes, are truly beautiful, pathetic, heroic, and Christian. From the cradle to the brightness of Heaven's glory, you have traced Hope as the "guiding star" which thrills and animates universal humanity, but your visions of the Christian's Hope are gems of holy thought and pictures of eternal beauty.

"THE DYING MOTHER AND HER PRODIGAL" is a narrative of exquisite tenderness. Here is seen the undying devotion and yearnings of a Mother's heart toward her prodigal son; the many scenes of folly and ruin in which he revelled, and his sudden and melancholy end, by a mighty storm on Lake Ontario, are most vividly writen as warnings to all who slight paternal advice, and crush a mother's love.

Your *Sketch* on "CALVARY" is full of seraphic fire, and dilates with adoring wonder on the amazing love of God to man. "Jesus crucified" is the noblest of all themes—the best and highest good to mankind—all else are vanities and shadows.

Your *Sketch* on "A NIGHT SCENE IN BABYLON" is withering and fearfully solemn. The fading beauties of closing day, the placid brightness of the moon and the star-lit heavens, with the silvery tints of night's variegated drapery, are all set forth with magic power and sweet-

ness. Then comes the scenes and grand festivities of the kingly banquet, the joyful greetings of the illustrious guests, the glitter, pomp, and glory of the great and mighty of the land; and then at the climax of their revellings, is depicted, in fine and glowing language, the vengeful hand of God, writing on the wall Belshazzar's sudden and awful doom—"MENE, MENE, TAKEL, UPHARSIN"—and soon come, like a flash of lightning, the terrible desolations, wailings, and horrors inflicted by the powerful army of Cyrus the conqueror, which crush and scatter to the winds the lofty pride of Babylon and the vile vauntings of its impious king, proving and warning all the nations of the earth, that "the nation that will not serve me, I shall utterly destroy, saith the Lord God."

The *Sketch* on "HOME" is beautiful and sweet. Its ennobling influences in forming human character, its power and charm amid life's many changes, and the graceful transition from our earthly to our Heavenly Home, is tenderly and endearingly told, quite inspiring us ever to love Home, God, and Heaven.

"THE DEATH AND BURIAL OF MOSES" is grand and solemn. What a momentous, stirring, and divinely directed course was his! But the last scene of his most illustrious and eventful life now draws to a close. He is seen standing before all Israel, to bid them and earthly things a final adieu; he gives his blessing, and commands the people to cleave to the God of their fathers. As the last words fell upon the ears of the vast thousands assembled, every eye and heart melted into deepest agony at the thought of losing their noble leader, their guide, their best friend and lawgiver. He then is seen gently wending his way to the spot assigned as his last resting place; but ere he leaves earth, God gives h m a sight of the beauties and glories of the land of Canaan; and while musing with satisfaction and delight on the goodness and eternal promises of Heaven, a cloud of ineffable glory gathers around the last moments of Moses, and at once he bows his head, and calmly gives up the ghost. "And God buried him there." What celestial majesty and divine honour is here shown to mortal man; truly "precious in the sight of the Lord is the death of His saints."

"THE END OF TIME" is a solemn and sublime *Sketch* of the world's final hour. It embraces the rapid dissolution of all things mortal —the loud last crash of dissolving elements; the angelic throng appearing, the graves yielding up their dead, and the Judge of all on the throne of

His glory. There disclosures of human character; with eternal results, are powerfully portrayed, and very feelingly pressed upon the heart and conscience of the reader. It is an awakening, heart-searching, and thrilling subject.

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